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SERVICES

AT THE
UNVEILING OF THE MEMORIAL WINDOW
ERECTED IN HONOR OF

HENRY
MELCHIOR
MÜHLENBERG,

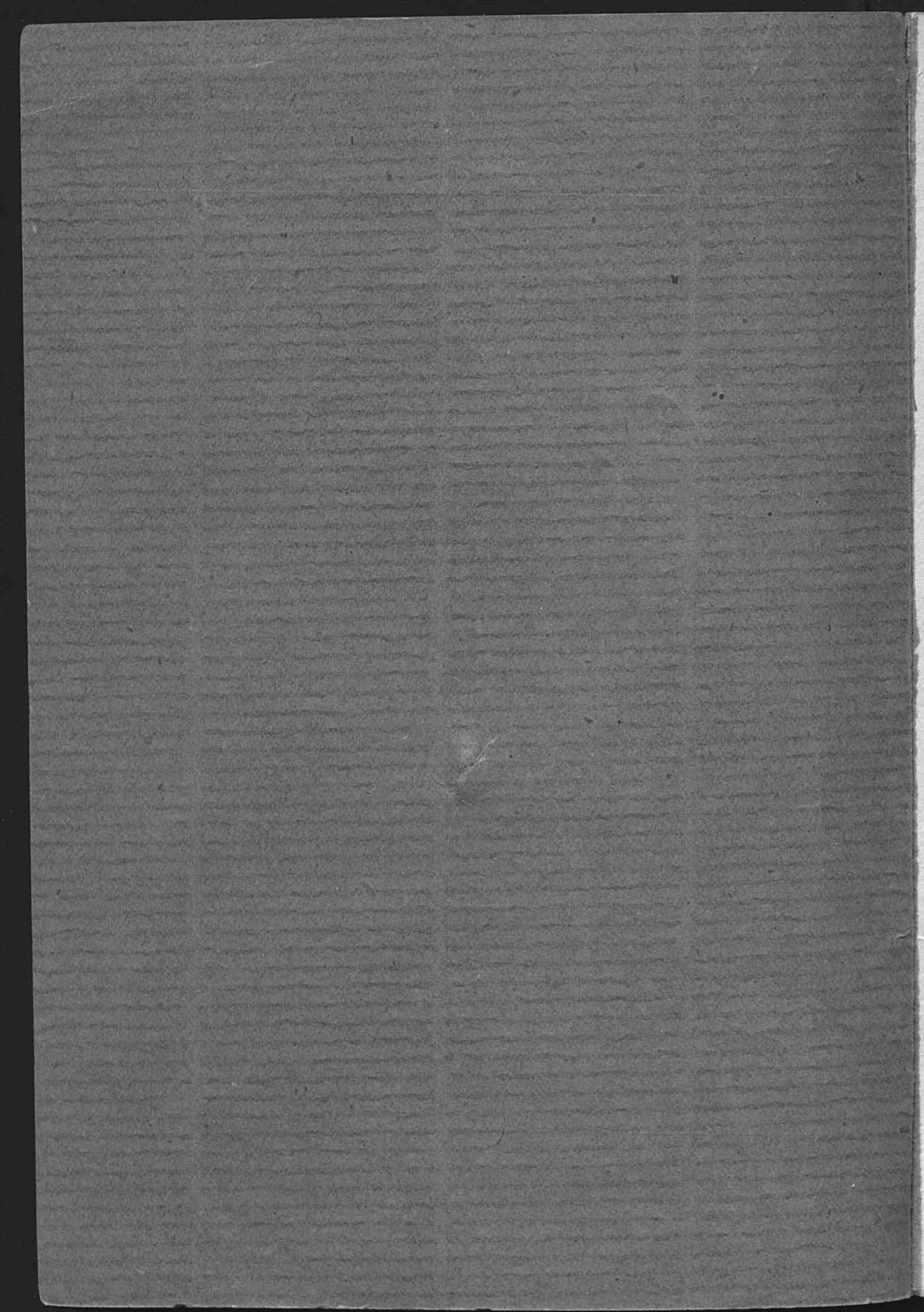
IN THE
EVANGELICAL LUTHERAN
CHURCH OF ST. JAMES,

MADISON AVENUE AND 73D STREET.
NEW YORK CITY.

Rev. J. B. REMENSNYDER, D. D., - - - Pastor.



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PRESS OF
NATHAN BROTHERS
NEW YORK.

✠ The Service ✠

After conducting the Common Service of the Lutheran Church, the choir chanting the Reformation Psalm (the xlvi), and the use of the Collects for the Reformation Festival, and for All Saints' Day, the Rev. J. B. Remensnyder, D.D., Pastor, preached the following sermon :

REV. XIV:13.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors : and their works do follow them."

AS last evening was the 374th anniversary of that famous eve of All Saints' Day, the 31st of October, 1517, when Luther nailed up his 95 theses on the door of the Castle Church in Wittenberg, and thereby struck the first blow in that battle which was to emancipate Europe and give liberty to the modern world, the time is a fitting one for the service which we contemplate to-day. For, if Luther was a true Moses to lead the Christian Church of the Middle Ages out of its bondage, so was he, whose name and history we are gathered to commemorate, a true Luther, a man sent of God, a great spiritual captain and

shepherd, appearing at the critical hour for the guidance of our beloved Evangelical Lutheran Church in this western world.

The *earliest* Lutherans reaching America came with the first Dutch Colony, settling on Manhattan Island, then called New Amsterdam, and now New York, in 1623. By 1657, the Lutherans had become so numerous that the Lutheran Consistory of Amsterdam sent over to take charge of the congregation, the Rev. John Ernest Goetwater, the first Lutheran minister to land on American shores. Such, however, was the intolerance of the Dutch colonial rulers, that they would allow no religious services, except those of the Dutch Reformed Church. Accordingly, this godly Lutheran pastor, when he attempted to preach and administer the sacraments, was arrested, and forcibly sent back to Holland. In this sad business, it is to be regretted that the famous Governor Stuyvesant was the most aggressive personality. This intolerance checked the Lutheran growth, so that it was not until 1671 that the first Dutch Lutheran Church was built in New York.

The first *German* Lutheran congregation we know of in the U. S., was that of New Hanover, Montgomery Co., Pa., a few years before 1700. And the first German Lutheran Pastor was the Rev. Justus Falckner, a pious and gifted man. In 1710, the French, having gained possession of the Palatinate in Germany, at once

banished the Lutheran population, and 4,000 of these German exiles landed at New York, and settled in Dutchess, Columbia, and Schoharie Counties, where Lutheran Churches of their descendants exist to-day.

In the year 1733, the Roman Catholic rulers ordered the Lutheran population of Salzburg, Germany, to recant or leave within fifteen days. These sturdy Lutherans, to the number of 30,000, abandoned their homes, their native land and their all, rather than violate their consciences. Their march through the Protestant countries of Europe became a triumphal procession, and a large colony of them, welcomed by the noble Governor Oglethorpe, of Georgia, settled on the Savannah River, about thirty miles from Savannah, and thence spread over the South.

From the days of Luther, the Lutheran has been the martyr Church of Christendom. On every side, from Romanism to extreme Protestantism, she has had to endure opposition, misrepresentation, and sometimes persecution and the cross. God seems to have chosen her his vessel to be refined in the fire.

From this time, the vast tide of German emigration began fully to set in. In 1750, the Lutheran population of the colony of Pennsylvania numbered no less than 60,000 souls. Their spiritual condition, however, was deplorable. They were far away from the religious influences of the Fatherland, speaking a strange tongue, poor and uninfluential, largely without Churches, pastors,

the Word of God, or Sacraments, and their children growing up unbaptized, uncatechized, and unconfirmed.

In this condition they became the prey of wolves in sheep's clothing, outcasts from Germany, heretical and immoral pretenders, traveling vagabonds seeking gain, who, representing themselves as pastors, would presently rend asunder the flock, and cause general dissension and disorder. In this dilemma, a number of Lutheran congregations at and around Philadelphia, sent a deputation to the Fathers of the renowned Lutheran University at Halle, Germany, in which they lament that they are "in a land full of sects and heresy, without ministers and teachers, schools, churches and books," and, fearing that their children will relapse into heathendom, they entreat "in the name of the Good Shepherd who is not willing that any of His poor forsaken sheep should perish," that a godly Lutheran pastor be sent them.

Then it was that God, who always waits the opportune hour, intervened. For this crisis He had prepared the fitting instrument, and in answer to these distressed cries, He brings forth "a deliverer and an apostle for America, a man combining in himself to a marvellous extent the qualifications indispensable for the work to be accomplished, and who was manifestly destined to build from the precious but chaotic and scattered elements, the foundation of the Lutheran Church in a new world."*

* *The Lutherans in America.* Wolf, p. 241.

This was HENRY MELCHIOR MÜHLENBERG. He was born in Eimbeck, Hanover, September 6th, 1711, and in accordance with the churchly customs of the time, was baptized the same day, and confirmed, after the example of Christ, at the age of twelve. From his youth his conduct was exemplary, and his industry and talents placed him at the head of his fellow-students. Having graduated with honor at the renowned University of Goettingen in 1735, he became a teacher in the Orphan House at Halle, sharing in the intensely spiritual atmosphere which pervaded that nursery of evangelical pietism. The professors, observing his self-sacrificing spirit, had marked him out for the mission to India, afterwards filled by Schwarz, the father of modern missions, of a world-wide and undying fame. But Providence had ordered otherwise. On Mühlenberg's thirtieth birthday, he was at supper with Francke, the principal of Halle, when the petition of the destitute German Lutherans of America was presented him. He felt that it was a divine call, and at once resolved to accept it. This he did, full well knowing the sacrifice. His fine talents, his courtly manners, his acquaintances and friends among the nobility, and his high standing with leading professors, all promised a brilliant future for him. And to renounce all these, on the very threshold of young manhood, in order to minister to his poor, illiterate, dispersed German brethren in American wilds,

was like Moses leaving the palaces of the Pharaohs, to suffer reproach and affliction with the poor enslaved Hebrews. What a striking parallel do we not see in the cross-bearing of the genuine servants of God in all lands and ages!

June 13th, 1742, Mühlenberg bid a tearful and final farewell to Europe, and, after a voyage of 110 days, during which he proved himself a gospel missionary to crew and passengers, preaching, reproving their wickedness, and comforting the sick and forlorn on board, he landed at Charleston. After looking, for a brief period, after the condition of the Lutheran congregations there and at Savannah, he sailed again, landing at Philadelphia, Nov. 25th, 1742. He immediately addressed himself to the work of his life. Welcomed with joy by the distracted fold, he preached the first Sunday in an unfinished log-building at New Hanover, the second in an old butcher-shop in Philadelphia, the third in a barn at New Providence, Pa. Of these three congregations he assumed the immediate pastorate. "He was in the prime of life, in vigorous health, possessed of a robust constitution capable of enduring exposures and hardships, and was eminently qualified for his peculiar and momentous task, by an extraordinary versatility of talents." Of his execution of this task, we can give but the briefest epitome. So did his congregations flourish under him, that in 1748, the large St. Michael's Church was built, and

in 1769 Zion's was erected, which was then the largest and costliest edifice in America. The increasing numbers, spirituality and prominence of these Churches became a center of influence and power to the Lutheran Church everywhere.

But it was the *missionary superintendence* which Mühlenberg exercised over the dispersed Lutheran Churches, which made his influence most beneficent, wide and powerful. "The care of all the Churches" rested on his mind and heart. He found the pious and noble Moravian, Count Zinzendorf, doing this wrong, that he represented himself as a regular Lutheran pastor, and sought to beguile the Lutherans into the Moravian Church. Mühlenberg withstood him in a personal interview, and with an admirable Christian manliness, exposed and reproved his misguided zeal. He maintained a voluminous correspondence with the various scattered Lutheran congregations, seeking to procure godly pastors for them, and giving them such encouragement and counsel as they needed. But, far more, he made frequent missionary tours among them, going, as he only could, on horseback. "This required him to travel hundreds of miles through pathless forests, over declivitous mountains, across swollen streams, under pitiless rain and snow and storm, and often in imminent peril of his life from savages and wild beasts."

Thus we find him at one time visiting the Raritan

congregations in New Jersey ; at another on a missionary tour to York, Pa., and Frederick, Md. ; again along the upper Hudson, at Rhinebeck, Hudson, Kingston, etc. ; again at Lancaster, Nazareth, the Delaware Water Gap, Pa., etc. On these occasions, the Lutheran population would gather for ten and twenty miles to see and hear the great untitled Lutheran Bishop. He would then baptize, and catechize, and confirm, preach, and celebrate the Lord's Supper. And then with tears and urgent appeals for a speedy return, farewell would be given him. These frequent tours took him many months from his congregation and family, and involved the largest personal sacrifice.

Speaking of the wonderful tact and happy administrative ability which he displayed in this virtual superintendency over the Churches, an eminent writer says : "Not another man in ten thousand could have succeeded as Mühlenberg did in removing difficulties, allaying strife, reconciling hostile factions, bringing order out of chaos, establishing rules for government, effecting sound organization, excluding the incorrigible, and guarding the Churches from future inroads of shameless and unprincipled intruders."

So distracted were the affairs of the Lutheran Church in NEW YORK CITY, that in 1751, the Dutch Trinity congregation at Broadway and Rector Street, gave Muhlenberg so urgent a call, that he agreed to take charge of it

for three months each in the years 1751 and 1752. He reached this city May 17th, 1751, and preached in German on Sunday morning, and in English the succeeding Sunday morning, great crowds, including many Episcopalians being in attendance. But, despite the resultant prosperity and pleading of the congregation, he felt it his duty at the expiration of the stipulated period to return to Philadelphia. At that time there were but one Episcopalian Church, Trinity, right opposite the Lutheran Church, and two Dutch Reformed Churches in New York City. And could Mühlenberg, with his fine abilities, good judgment and enlightened policy, have settled here permanently, no doubt the Lutheran cause would be in the very first rank in this great metropolis to-day.

Besides this general supervision of congregations, in 1748, Mühlenberg took the far-seeing step of organizing the *first Evangelical Lutheran Synod* in America. It met in Philadelphia, and seven clerical members with their lay-delegates gave in their names. Mühlenberg was made President. Thus was founded the American Lutheran Church as an organic body. This Synod, called the Mother Synod, now numbers about 300 ministers, 500 congregations, and over 100,000 communicants. Besides from it have, either directly or indirectly, sprung over 50 Synods, and a vast Lutheran Church of 1,200,000 members! Could Mühlenberg, from that little synodical beginning, have seen this tremendous outcome, a Church

numerically the third, and increasing at a much more rapid ratio than any other in the United States, as the census statistics of the last decade show, how he would have been thrilled with awe at the work proceeding from his hands. And reverently he would have cried out: "What hath not God wrought!"

In 1779, Mühlenberg, then nearly seventy years old, retired from the pastoral work to his home in Providence, Pa., where, having an ample support provided by his Churches, and repaired to for counsel on all leading church matters, he spent his remaining days in peace, universal respect, and honor. He died Sunday morning, October 7th, 1787. The churches at Philadelphia and New York were draped in mourning, the church-bells were tolled, and funeral services held in many parts of the country. Everywhere the sentiment was that "a prince, and a mighty one in Israel, had fallen." He was buried at the Augustus Church, Providence, now the Trappe, Pa. The significant lines are given as his simple epitaph, in Latin: "Who and what he was, future times will know without a monument of stone." Four years ago, in 1887, the centennial of his death was celebrated around the tomb by a vast concourse of clergy and laity from many states.

Artistic representations of Mühlenberg's face which have come down to us, show a personality of rare outline, coupled with great dignity. "There is a winning open-

ness in the face; the forehead, remarkably large, seems to be the field of operation for a clear, comprehensive, but peaceful mind, while a strong portion of good common sense looks out through these eyes into the world." * Over all, there beams an expression of sweet kindness and affability.

In making up our estimate of Mühlenberg's character, we can but indicate a few cardinal traits. His piety was of the *Pauline or missionary type*. It breathed the love of souls. His religion was not only a faith or a worship, but also a service. He must be "about his Father's business." Country, home, self, were all second to this one overmastering passion to awaken and save his brother man for whom Christ died. This was the main-spring of his life and that which became the source of his usefulness.

Furthermore, he believed not only in Christ, but *in the Church*. He was impressed with the Gospel statement, "that by the Church should be known the manifold wisdom of God" (Ephes. iii: 10). He believed the Church of Christ, therefore, to be the divinely appointed instrument of evangelizing society and saving the world. Hence, hand in hand with his passion for Christ, was his zeal for the Church. This accounts for his ardor in planting congregations, and for the emphasis he placed on organization. He had no hope of accomplishing any effect-

* *Life and times of Mühlenberg*. Mann. p. 532.

ual religious work unless there was an ordained pastor, church officers and regular services, with the orderly application of the appointed means of grace, the Word and Sacraments. In other words, he laid emphasis on that article of the Creed, "I believe in the Holy Catholic Church."

For us of his own denominational name, it is interesting to note that he was a *positive Lutheran*. A dispute arising in regard to the significance of the sacraments in one of his congregations, he deemed it his duty to preach boldly the doctrine of the Real Presence. He tells us that he frequently had flattering calls at four or five times his salary to enter the Episcopal Church, but his conscience would not suffer him to accept. He believed that the Lutherans had in their pure, Scriptural faith a treasure more precious far than wealth, honor, titles, and the favor of the great and mighty ones of earth.

He was loyal also to the usages of the Church, emphasizing confirmation, using the Lutheran liturgy, wearing the gown, and observing its historic and churchly customs; and had not the next generation, carried away by American unchurchly fanaticism, abandoned these practices, our Church would have been saved its recent painful struggle in reclaiming its ancient liturgical treasures.

Yet, that Mühlenberg's Lutheranism was not of an extreme and bigoted type, is shown by his *fraternal recog-*

nition of other denominations. He invited on one occasion the evangelist Whitefield to preach in his church, was a Trustee of the Pastor's Fund in the Episcopal Church, and was on friendly terms with other ecclesiastical and classical bodies, receiving his doctorate of divinity from the Presbyterian University of Pennsylvania.

He knew, however, how to guard the *purity of his pulpit and altar*. He would allow none but worthy communicants to approach the altar. And to this end, he was insistent, whenever practicable, on the observance of the preparatory Confession and Absolution practised by the Lutheran Church. He was faithful to the Old Gospel, and in his diary deprecated keenly the views of the Rationalistic school then prevalent in Germany, and now, we regret to say, sought to be transplanted to this country. Nor would he allow one of these heretical teachers to enter his pulpit. Similarly, he most solemnly abjured the Lutheran Churches, in a letter yet preserved, not to suffer to preach for them an extravagant and fanatical revivalist, who, he believed, would mislead and disturb souls with false ideas of conversion.

Another lesson to us, as Lutherans, was Mühlenberg's enlightened and far-seeing policy with regard to *language*. He thought that the great Lutheran Church of many lands and of polyglot tongues, in this country should learn to use the English language. Dutch, German, Swedish, Danish, Norwegian, Icelandic, etc.,

Lutherans, should here unite to build up one great American Lutheran Church in the national tongue, viz., the English language.

Lutheran *unity*, too, lay close upon the heart of Mühlenberg. He felt, to use his own phrase, that "a twisted cord of many threads will not easily break." With his rare organizing and administrative faculty, he sought to draw the various congregations together that they might act as one whole.

Accordingly, he says: "It would be a most desirable and advantageous thing if all the Evangelical Lutheran congregations in the North American states were united with one another; if they all used the *same order of service, the same hymn book, the same ceremonies, forms and words.*"* Here he displayed his skillful, practical judgment, in forecasting the necessity of that Common Service, which has now been adopted by all the English Lutheran bodies.

And we note here, as the spiritual lesson, how closely the desire for unity has ever lain upon the hearts of those eminent saints, who have learned to know the inner spirit of Christ! If we are sincere disciples of Him who prayed "that they all may be one, as the Father and I are one" (John xvii: 21, 22), let us seek to take down rather than to build up the barriers to Lutheran unity; and when our own divisions are healed, then let us look to that larger and only true Christian unity, which shall

* *Life and Times of Mühlenberg.* Mann, 500, 184.

embrace all the various Church organizations, so that it may be said of believers, according to the sublime prophecy of Jesus, "And there shall be one fold and one shepherd" (John x : 16).

Added to these large characteristics of Mühlenberg, which we have noted, Dr. Kunze, who preached his funeral sermon, dwells most tenderly upon his many charming *personal qualities*, his skill as a peacemaker, his absolute disinterestedness, his genial, playful humor, his kindness to the poor, his concern for the souls of the slaves, and his moral courage, moving him promptly to reprove to their faces transgressors and wrongdoers of any kind. He was a devoted husband and father, and exceedingly happy in his family relations, realizing the promise that "the just man's children are blessed after him" (Prov. xx:7). He married a daughter of that remarkable and godly man, Conrad Weiser. Of his sons, three rose to great distinction. Peter Gabriel, was the hero who threw off his gown and displayed his military uniform, and became a Major-General, being present with Washington at the capture of Yorktown, sharing in the sharpest battles and highest honors of the Revolution.

Another son of the patriarch, Frederick Augustus, became Speaker of the first National Congress. A grandson of his was Dr. W. A. Mühlenberg, founder of St. Luke's Hospital in this city, and author of that exquisite hymn, "I would not live away." Yet another son,

Henry Ernest, became his father's assistant pastor, and one of the first naturalists of his time, as is shown by his correspondence with the famous Humboldt. A grandson of his is F. A. Mühlenberg, D.D., recent president of Mühlenberg College, Pennsylvania. His oldest daughter married Rev. Schultze, a distinguished Lutheran minister, whose son became Governor of Pennsylvania. Another daughter married the Rev. Dr. J. Christopher Kunze, for many years pastor of the Lutheran Church of this city, professor of Oriental languages in Columbia College, and an "ornament of the American Republic of Letters." A daughter of Dr. Kunze married Caspar Meier, and another daughter married Jacob Lorillard, and it is by the descendants of Mühlenberg, through these two highly-respected families in our city, that this beautiful Memorial Window is now donated.

Rev. Dr. Mann, in his admirable life of the patriarch, says: "In America there is no monument erected to the memory of Henry Melchior Mühlenberg to remind future generations of the honor and gratitude in which he is held in the Lutheran Church of this country." That can now be said no more. And most fitting is it that in this metropolis of the western world in which he laid the corner-stone of the Church of the Reformation, this magnificent memorial of his blessed work should stand a silent and eloquent witness for coming centuries.

On earth, about the names of warriors, rulers, states-

men, and writers, more especially, there shines the brightest lustre ; but far truer, purer, and more enduring is the fame of the soldier on the battle-field of Christ. And among those who have been called to historic places in the destiny of the Christian Church ; who have been the means of spiritual blessings to multitudes of souls ; whose memories are cherished in tender gratitude by whole communions of Christians ; and who now have seats with all saints beside "Christ in Glory," is Henry Melchior Mühlenberg, "Patriarch" and Founder, under God, of the Evangelical Lutheran Church of America. "He rests from his labors, but his works do follow him." To the end of time his example will be a high tower, his character a benediction, and his work a growing and widening spiritual harvest in this our great country. And, as the mantle of ascending Elijah, with a double portion of his spirit, fell upon Elisha, so may the consecration, energy, and zeal, of the sainted patriarch descend upon his posterity, upon Christians everywhere, and especially upon those who bear his Lutheran name, to inspire us to carry out the great work which God through him has committed to our hands.

At this Memorial Service there were present the following descendants of Henry Melchior Mühlenberg.

4th Generation.

Mr. Hermann Caspar von Post,
Mrs. Eliza Catherine Schwab,
Mrs. Helen Oakley Walker,
Dr. Donald Mühlenberg Cammann,
Miss Margaretta Mühlenberg Ward,
Miss Fanny Lorillard Ward,
Mr. James Mühlenberg Bailey,
Mr. Fordham Morris,
Miss Jennie M. Mombert,
Mr. Adolphe W. Mombert,
Mr. Francis J. Mombert,
Mr. Frederick A. Mombert.

5th Generation.

Mr. Gustav Henry Schwab,
Mr. Hermann Caspar Schwab,
Miss Henrietta Margaretta Schwab,
Miss Emily Schwab,
Miss Sophia Lucy Schwab,
Mr. John Christopher Schwab,
Mr. Benjamin William Schwab,
Mr. Charles Albert Schwab,
Mr. Louis Emil Schwab,
Mrs. Eliza Henrietta Emily Klüpfel,
Mr. Otto Christoph Schrader,
Mrs. Emily Meier Jaffray,
Mr. Robert Jaffray, Jr.,
Miss Isabella Apolline Cammann.

Present who were married to descendants:

of the 4th Generation.

Mr. Robert Jaffray,
Mr. Theodorus Bailey Woolsey,
Mrs. James Mühlenberg Bailey,
Mrs. Fordham Morris.

of the 5th Generation.

Mr. Carl Klüpfel,
Mrs. Robert Jaffray, Jr.

Descendants who intended to be present, but were prevented from coming:

3d Generation.

Mrs. Anna Catherine Cammann,
Mrs. Margaretta Henrietta Ward,
Mrs. Eliza Meier Bailey,
Mrs. Julia Edgar.

4th Generation.

Miss Eliza Katherine Kunze Punnett,
Miss Anna M. Cammann,
Miss Katherine Cammann,
Mr. Hermann H. Cammann and wife.
Miss Emily Morris Ward.

CORRESPONDENCE.

*To the Rev. J. B. Remensnyder, D. D., Pastor, and the
Officers of the Evangelical Lutheran Church of Saint
James, in the City of New York.*

It is with sincere gratification that on this day, so near the anniversary of the Reformation, and in this beautiful building, we express to you our sense of the privilege you have accorded to us of dedicating this Orient window to the Glory of Christ in memory of our ancestor, Henry Melchior Mühlenberg, Patriarch of the Lutheran Church in America.

This is the only memorial in his honor that has as yet been completed, though all of the Lutheran faith in this country already know the story of his noble life, a life, the influence of which did not cease with his death, and will be extended to future ages and distant peoples.

The virtues of Mühlenberg were transmitted in a most remarkable degree to his sons, the eldest of whom, Peter, fought gallantly for the liberty of the American Colonies, and was afterwards a member of the first Congress of the United States. The second son, Frederick Augustus, was speaker of the first House of Representatives; he gave the casting vote for Jay's

Treaty, and was looked upon as a leading and useful statesman. The third son, Henry Ernestus, engaged with great zest in the study of Botany, and after much research in that field, has left us a most invaluable Catalogue of American Plants; his memory is likely to be perpetuated in the Botanical Garden soon to be established in Bronx Park.

Of these sons it must be said that they were worthy successors of their father, being prominent in the Church, as well as leaders in the other walks of life.

Coupled with the name of Mühlenberg in the inscription to the window, is that of his devout and learned son-in-law, John Christopher Kunze, the most gifted and the most scholarly of all the missionaries sent from Halle to this country.

He was proficient in Patristic Theology, Astronomy, and Numismatics, and it was he who stimulated the moral and intellectual growth of Henry Stuber, who wrote the continuation of the life of Franklin.

In Hebrew he had no superior, and he instructed the brilliant Theodosia Burr, as well as many of the clergy, in that language.

Dr. Kunze's varied acquirements made him an ornament of the Republic of Letters. He organized the Ministerium of New York State, and was its first President.

Kunze's wife, Margaretta Henrietta, was our maternal

ancestor. The names of Muhlenberg and Kunze are therefore linked to us by ties of blood, and Saint James' Lutheran Church seems to be a fitting place in which to set up this memorial.

We thus present this window as a tribute of filial affection and pious reverence, hoping that whenever the morning sun shines through it, the glorious light will bring joy and peace to the hearts of the worshippers. May it remind them of the faithful pastor who carried the Light of the Cross through many vicissitudes to his scattered flock.

Signed on behalf of the contributors, on All Saints' Day, Sunday, November 1st, 1891.

Representing the descendants of Eliza Catherine Meier,

HERMANN CASPAR VON POST.

Representing the descendants of Anna Margareta Lorillard,

JAMES MÜHLENBERG BAILEY.

DESCRIPTION OF THE MÜHLENBERG MEMORIAL
WINDOW IN ST. JAMES' LUTHERAN
CHURCH.

IN form this window is that of a rose, and portrayed in the centre is the glorified Christ, surrounded by angels in adoration, singing their divine hosannas to Him who is worthy of all praise. The figure of the Lord is majestic and tender, and breathes forth a gentle spirit of love. His hands are extended, as it were, in benediction, and in welcome to all the children of men. The composition is thoroughly and strictly christian and devotional in every particular. The drawing of the figure is well done, the draperies arranged most artistically, while the adjustment of light and shade is simply marvellous. The spectator is held in wonder at the glow of light, the richness, the jewel-like effect, the iridescent play of colors. The outer edge of the window is sombre and dark, lighting up, as we approach the centre from which all the light seems to radiate, having its source from the creator of light, as portrayed in the form of the Second Person of the Blessed Trinity.

This window was made under the special supervision and direction of Mr. Louis C. Tiffany, the founder of the Glass Company that bears his name. The glass used in this work is peculiar to him, and is known as "Wrought" and "Opalescent" glass. The first named lends itself, as no other glass ever did, in representing stuffs and draperies, and has been used in this window in making the garments upon the person of our Divine Lord, and those of the angels. The folds in the draperies are obtained by the inequality of the surface of the glass. Consequently, there is in one place great depth of color, and in another, a lighter effect. The whole of the window has been made upon what is known as the mosaic method, *i. e.*, glass has been used in which the color enters into the very substance of the glass, and each portion is selected so as to harmonize with the surrounding portions, both in the color and in the drawing. In fact, the European method of painted glass work has not been used in this window, except in the treatment of the hands and face, but this has been painted so wonderfully in harmony with its mosaic surroundings, that it is difficult to tell where the mosaic glass leaves off and the painted glass begins. The background of the window is made of flatter glass than that used in the draperies, but filled with opalescent tones and scintillations of light.

The entire wall of the eastern transept above the window is decorated in beautiful designs up to the roof. The emblem containing the inwrought "X R." and "Alpha and Omega," the symbol of Christ, is particularly rich in design and color.

Underneath the window is the inscription :

To the glory of Christ,
In Memory of his Servant,

HENRY MELCHIOR MÜHLENBERG, D. D.

Patriarch of the Lutheran Church in America,

Born Sept. 6, 1711—Died Oct. 7, 1787,

This Window is Dedicated by Descendants of
his Granddaughters,

Eliza Catherine Meier and Anna Margareta
Lorillard,

Daughters of John Christopher Kunze, D.D.,

Who from A. D. 1784 to 1807,

was Pastor of

Christ Lutheran Church

in this city.

